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Did the Teacher of Righteousness prophesy Jesus in 100 BC?

4Q541 of the Dead Sea Scrolls (DSS) is a vital fragment that sheds light on the Teacher of Righteousness, the fragment's most likely author. In it, he prophesied Jesus, his crucifixion and resurrection. His other writings, especially those concerning the "coming of Melchizedek" in 11q13, fill in crucial missing information about the Bible and prophecy. In light of his fantastic prophecy about Jesus, the Teacher's claims to contact with the divine world deserve serious consideration. The **bold text** is the most coherent and relevant information.

4Q541

Frgs. 1 + 2 col. i

the totality has meditated up[on ...] ... [...] **4 the idols will**
fall [...] ... [...] **5 and all th[eir] breaths [...] he will [utt]er [wo]rds, and in**
conformity with the will of God, he will keep [...] ... for me another book
7 and a seco[nd ... and] I [sp]oke about him in enigmas 8 [...] and near to me,
but far from me 9 [... Th]is will b[e ...] his [vi]sion. And I said: «The fruit

Frgs. 2 col. ii

[...] Beho[ld ...] 2 fr[om] before God [...]
3 you will take the smitten [...] 4 And I will bless {you} the holocaust [...] ...
the foundation of your peace [...] ... 5 your spirit, and you will rejoice [...] To
you I [addre]ss [my] poems [...] ... 6 Behold a wise man wh[o ris]es to st[udy
the instruction of wisdom] and understands the depths and utters enigmas.
7 Greece ... [...] The in[struction of wis]dom will come before you who has
taken her nest, and the bird, he has hunted it and he has sought [it ...] to eat.
Behold, you will much rejo[i]ce and] much the place of

Frag. 4 col. ii + 6

1 [and] the earth [...] 2 to **the son of Jo[seph ...]** those
smitten for ... [...] 3 here [...] your [ju]dgment and you will not be gui[lty ...]
4 your blood [...] the blows of your pains (?) wh[ich ...] 5 for the captives
from [...] ... your deposit and all [...] 6 of ... [...] ... your heart from [...]
Frag. 7 1 [...] ... [...] 2 who does not understand, and the writing [...] 3 and **he**
will make the great sea be silent for [...] 4 **Then, the books of wisd[om] will**
be opened [...] his word. And, like the wi[ck]ed ones, [the] wi[se ones ...]
6 [his t]eachi[ng ...]

Frag. 9 col. i

He will atone for all the children of his generation, and he will be sent to all the children of his people. His word is like the word of the heavens, and his teaching is in accordance with the will of God. His eternal sun will shine and his light will be kindled in all the corners of the earth, and it will shine on the darkness. Then the darkness will pass away from the earth and thick darkness from the dry land. They will utter many words against him, and they will fabricate many lies and fictions against him, and speak shameful things about him. Evil will overthrow his generation...His situation will be one of lying and violence and his people will go astray and be confounded.

Frag. 9 col. ii

3 [...] ... [...] 4 [... w]ho has seen one [...] 5 seven rams
watch[ing ...] 6 some of his sons will go [...] 7 and they will be added to ...
[...]

Frag. 24 col. ii

[...] **“Do [n]ot mourn for [him ... God will set many things right...many revealed things**
Examine and seek and know what the dove (or Jonah?) sought (?) and do not afflict the
weak by wasting or hanging...[Let] not the nail approach him. So you will establish for

your father a name of joy, and for your brothers a proven foundation...You will see and rejoice in the eternal light, and you will not be an enemy.”

In 4q541 above, the Teacher of Righteousness addresses his community about his vision of an important person who will soon come into the world. The information in the bold text describes Jesus perfectly. The Teacher is telling his people about Jesus and warning them to avoid taking any part in his upcoming crucifixion (hanging by the nail). If they do, they will **rejoice in the eternal light** and set up a firm foundation for themselves and their family. The reference to **“Jonah”** may be an allusion to Jesus’ resurrection after three days:

Matthew 12:39.

The Jews asked Jesus for a sign to prove he was who he said he was

*Jesus replied, "A wicked and adulterous generation demands a sign, but none will be given it except **the sign of the prophet Jonah.**"*

Notice also that **“son of Joseph”** is part of the Teacher’s address.

Read this fragmentary scroll and decide for yourself if the Teacher was an important Prophet. If you agree that he was, reviewing his other writings would be worthwhile. He wrote much of the sectarian scroll material. His Thanksgiving Hymns will give you a good idea about who he was. He was God’s suffering servant and major Prophet during this time.

The mainstream Jewish leaders had gone astray, and the Teacher led a community that had broken away from that corruption. His community was the faithful remnant of the Jewish movement. The 11q13 scroll, also by the Teacher, contains missing information about Melchizedek that is crucial to understanding Old Testament scripture and Prophecy. See my other writings on Melchizedek, the Two Lords of the Old Testament, the Two Messiahs, and *Emily Dickinson, Poet and Prophet, “My message must be told!”*

Addendum

After researching 4Q541 and its clear reference to Jesus, I found it odd that “scholarly” researchers and translators had gone out of their way to avoid the obvious. As a result, the remarkable document has remained buried in obscurity, denying the public the opportunity to enjoy and learn about such a wondrous prophecy. Apparently, many Biblical scholars disavow belief in the supernatural and have concluded that prophecy is impossible. (Other deeply ingrained biases are often present as well.) Therefore, such scholars find the need to bury any evidence that true prophecy exists (as in this case). Despite meticulous research, their

conclusions are often highly biased and inaccurate. Buyer beware when considering such sources.

To give an example, the following quote is from an investigative journalist, Simcha Jacobovici, who noticed the obvious reference to Jesus and then questioned several scholars as to why the reference had not been confirmed by the scholarly community. I think you will find their answers quite revealing.

Dead Sea Scroll fragment “4Q451”. Does it refer to Jesus?

“I was first drawn to this fragment by the authoritative translation of The Dead Sea Scrolls by Florentino Garcia Martinez (1996, Brill). In fragment 24, column 2, the scroll refers to someone called “The Dove”. The writer of the scroll asks that the dove’s followers “not mourn for him”. And he further says; “do not bring the nail near him.” Given that Jesus is often identified with a “dove” (e.g., Matthew 3:16, Luke 3:22), and the Gospels explicitly refer to the “nails” of the crucifixion (e.g., John 20:24) and also to the “mourning” of his followers after the crucifixion (e.g., Luke 24:17), it seemed reasonable to me that “4Q541” may be referring to Jesus. So I looked up Martinez’s more complete “Study Edition” of The Dead Sea Scrolls (1997, Brill), which also supplies the Aramaic original, to see what I could learn. I learned a lot.

I learned that Martinez must have been nervous about the original reference to “the nail” and changed his translation. In the new edition, Martinez translated the Aramaic “Tsatsa” i.e., “nail”, as “nighthawk”. More than this, in the same section, I discovered – untranslated! – the word “[T]alia” – “cross” or “crucifixion” in Aramaic! Granted, the letter “Taf” i.e., “T” was missing in Martinez’s version of the original, but it sure seemed coincidental that a possible reference to the crucifixion was in the same fragment that I now believed was referring to Jesus. What was this all about I asked myself? Why were words being retranslated or not translated at all? Were scholars worried about finding Jesus in any ancient texts other than the New Testament?

I got access to the original fragment in the vaults of the “Shrine of the Book”, which is part of the Israel Museum. With the naked eye, I could clearly see part of the “Taf” in Talia/crucifixion. The word “Tsatsa” was also very clear. I interviewed Dead Sea Scrolls scholar Dr. Alexey Yuditsky and he told me that even though “Tsatsa” in the Syriac Aramaic spoken in Israel at the time of Jesus meant “nail”, it did mean “a bird of prey” like a “nighthawk” in an obscure text of Persian and Aramaic. He also said that scholars prefer not to translate “Talia”/crucifixion because the first letter of the word is not clear. When I pointed out that many words in The Dead Sea Scrolls are translated even though they are missing a letter, he shrugged and said, “depends on the word.”

So now I became really suspicious.

At this point, my investigation took me to the translator of the official translation of The Dead Sea Scrolls, Professor/Father Emil Puech from the Ecole Biblique in Jerusalem. I brought up the issues concerning the words “Talia” and “Tsatsa”. Father Puech is aware of the hesitation to translate the plain meaning of the words. As far as he is concerned, he is sticking to his authoritative first

translation, which I now learned refers to both the nail and a crucifixion. From Puech's perspective, there is no need to translate "Tsatsa" by reference to Persian Aramaic and there is no need to leave the word for crucifixion out of the translation. "There is enough left of the letter Taf to make the word 'Talía' very clear."

But then Professor Puech surprised me. He said that "dove" was the natural translation of the Hebrew/Aramaic word "Yonah", which appears in the text, but he preferred to translate it as "agitator" because, after all, the "dove" in early Christianity refers to Jesus. In other words, **by his own admission, Puech purposely fudged the translation so that the reference to Jesus would be lost. Why did he do this? According to Father Puech, by definition, "The Dead Sea text can't be referring to Jesus."**

So what are we left with? We are left with a text where some scholars are leaving out the "cross/crucifixion" word altogether, while others are substituting "nighthawk" for "nail". At least one scholar substituted "agitator" for "dove", based on his preconceived ideas about the content of The Dead Sea Scrolls.

The final stop in my investigation was at the offices of Dr. Robert Deutsch. When it comes to ancient texts, he is considered by many the number one Aramaic and Hebrew epigrapher in the world. What does this text say, I asked? Without hesitating, Dr. Deutsch answered, "It seems that this is a text written by the followers of Jesus after the crucifixion. They are telling each other not to focus on the 'nail' and the 'crucifixion' as 'their enemy' does, and not to overly 'mourn' their loss but, rather, to focus on the 'eternal light'," mentioned at the end of the fragment...

What is certain, however, is that if fragment "4Q541" is referring to Jesus then, maybe, some of the other fragments are also referring to him. Based on this investigation, perhaps it's time to reexamine The Dead Sea Scrolls and their translations."

Note: 4Q541 consists of 25 fragments, two of which have been joined to reduce the number to 24. There is also a second copy, of which three fragments survive. It has been dated to about **100 B.C.E.** on paleographic grounds (the shape and stance of the letters).